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THE HIGHER HYGIENE.

Home-Talk by J. H. Noyes, W. C., Mar. 18, 1868.

THERE is an idea lurking in the world, propagated by the devil, that the grace of God, and the devotion necessary to get the grace of God, are *unhealthy*—that a life of prayer, though it may make us very good, will make us sickly and feeble. The superstition prevails, that if a person becomes perfectly holy, he will die—he is “too good for this world;” and in accordance with that, there is a notion that seeking relationship with God, is opposed to the external activity, exercise and amusements, that are necessary to health. Now I fully believe, in the teeth of all such opinions, that the grace of God is the healthiest element in the universe, for body and soul; and that, with the grace of God, we can do without exercise, amusements, or activity of any kind. I believe that the grace of God really taking possession of our body and soul, will make us independent of all the laws of the physiologists. I believe that this old idea that in order to be healthy we must give ourselves up to diversions, and forget God, is a false idea—*totally false*. I believe that the way to get health, diversion and amusement of the best kind, is to follow hard after God. “Every good gift, and every perfect gift is from above, and cometh down from the Father of lights.” So health—physical profit and comfort—is coming from the very opposite quarter to that in which the world seek it. It is to come, not by turning from the grace of God toward outward things; but by turning toward the grace of God, and away from outward things.

The fear is common in the world, that if a person is very devout, he will become crazy. I am not afraid of it at all. I don't believe that there is any danger of it, and I shall do my best to drive that fear out of the Community. If you have much to do with the devil you will be crazy—there is no doubt of that; but I have not any fear of your being crazy by having too much to do with the Spirit of God. On the contrary, if you can get into good relations with the Spirit of God, I know that it will save you from being crazy. I know that his grace will be better than exercise, amusement, or any thing of the kind.

We shall never take the citadel and conquer

death, until we stand on that platform, and quit seeking health from the sources that the physiologists recognize, and really trust God for it.

A great change of theory about hygiene will have to come. We have been taught hygiene by infidels, by the mere wisdom of this world, that has no faith and knows no God. We shall have to fling that hygiene overboard, and adopt the doctrine that recognizes the Spirit of the living God as the great and only indispensable element of health and life.

I have no doubt that the principle of physiologists in relation to Graham bread, exercise, amusements, and all such things are good for animals and for the animal state. But I believe that there is an entirely higher system of hygiene, that we shall have to discover and act upon, if we really expect to have any thing but a mere animal life that will pass away.

There is an external method and an internal method of prolonging life. The first method takes life as it is, a certain limited amount, and endeavors to make it last as long as possible, relying chiefly on certain rules of diet and exercise. It does not attempt to increase the amount of life by establishing any connection with the eternal source. The other method relies on establishing this connection—on having the life of God enter into the heart, and work there, and purify and transform the soul and body. If we follow the internal method, diet and exercise, instead of being means that we are dependent on, will become means that are to be used according to the monitions from heaven; and our inward monitor will certainly be jealous of them, if we become dependent upon them. God will give us these external means, when he can without interfering with our dependence upon him. When he has taught us to put the first thing first, and really take in his life, and become dependent on it, so that nothing will interfere with it, he will give us external activity and diversion. But till then, our care about diet and exercise and the laws of physiology, will be worse than nothing.

TALK ABOUT THE SECOND COMING.

NO. I.

Inquirer.—Do you believe, friend CIRCULAR, that Jesus Christ came the second time at the period of the destruction of Jerusalem, or within the lifetime of some of his first disciples?

Circular.—Most certainly I do. He distinctly said that he should come at that time,

and the apostles and primitive believers unanimously expected him accordingly. I must believe, therefore, either that he came then, or that he was a false prophet and his followers were dupes.

Inquirer.—But what do you mean by the term, *Second Coming*? Do you really suppose that Christ came at that time, *personally* and “*in the clouds of heaven*?”

Circular.—Yes, I believe heartily the words of the angels that attended at his ascension, who said to the disciples, “*This same Jesus which is taken up from you into heaven, shall so come, in like manner as ye have seen him go into heaven.*” The manner in which he departed is previously described in these words: “While they beheld, he was taken up, and a *cloud* received him out of their sight.” I believe, therefore, that at his Second Coming he reappeared personally, and descended out of a cloud.

Inquirer.—This is a strange doctrine. The Universalists hold that the predictions of the Second Advent were fulfilled at the destruction of Jerusalem, *in a figurative way*. But this idea that there was a personal coming in the clouds at that time, is something new. How can you account for the silence of history about so momentous a transaction?

Circular.—This question leads necessarily to a closer examination of Bible evidence in relation to the *precise nature* of the facts in the case. Perhaps you think that the expression, “*clouds of heaven*,” refers to those volumes of watery vapor which we see daily sailing over us. But let me call your attention to a passage that will correct your ideas on this point. In the account of Christ's transfiguration before his disciples on the mount (Luke 9: 34), it is related that there “came a *cloud* and overshadowed them, and they feared as they entered into the cloud, and there came a voice out of the cloud, saying, This is my beloved Son: hear him.” In Matthew's account (ch. 17: 5), this overshadowing substance is called a “*bright cloud*,” and Peter, in his 2d epistle (1: 17), calls it “*the excellent glory*.” Now do you suppose that this “*excellent glory*” out of which came the voice of the Father, was an ordinary rain-cloud—a mere watery vapor?

Inquirer.—No. That must have been a spiritual cloud.

Circular.—Just so; and this exactly defines the “*clouds of heaven*” in which Christ was to come, and did come; for Peter expressly speaks of the transfiguration as a scene that revealed to him the nature of the Second

Coming. He says, "We have not followed cunningly devised fables, when we made known unto you the *power and coming of our Lord Jesus Christ*, but were eye-witnesses of his majesty: [i. e., we have seen Christ in the very glory in which he is to come:] for he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard, when we were with him in the holy mount." The use which Peter here makes of the transfiguration as a sample or rehearsal of the Second Coming, is evidently legitimate; for in the first three Evangelists the transfiguration follows close upon one of Christ's emphatic predictions of his Second Coming, and was certainly intended to show the disciples what they were to expect. At his Second Coming, then, Christ came *in such a cloud as that which overshadowed the disciples on the mount*. He evidently *ascended* into such a cloud, since we know he ascended into heaven. The cloud that received him out of the sight of his disciples, was not a watery vapor, but a spiritual substance—the same "excellent glory," which they had before seen overshadowing him, and from which issued the voice of the Father. Out of that same cloud he descended, at the appointed time, "in like manner as he ascended."

Inquirer.—How does all this bear on our question as to the silence of history?

Circular.—It shows that though Christ came personally and in the clouds of heaven, yet his coming was of the nature of a vision, open and real to those who were in a state to receive it; but not perceivable by the senses in the ordinary state. Read the accounts of the transfiguration-scene, and you will find that the senses of the disciples were in an unusual state. Just before the vision they were "heavy with sleep." At the close, "suddenly when they had looked round about, they saw no man any more, save Jesus only with themselves"—the vision had vanished. Read the whole account of Christ's manifestation of himself to his disciples after his resurrection, and you will find plenty of evidence that he had become like the angels, and was seen only by spiritual senses. He "appeared" to his disciples suddenly, "the doors being shut." He vanished out of their sight. He appeared to them in different forms. "Their eyes were holden that they should not know him." As he ascended from his disciples into "the excellent glory" of the Father, two angels stood by them—a fact indicating that the whole scene was a vision. Now remember that "this same Jesus"—this spiritual being who was beyond the sphere of the ordinary senses—was to come again "*in like manner as he ascended*:" i. e., he was to descend out of the same spiritual cloud, with similar spiritual attendants, addressing the same spiritual senses. In a word, whether we look at the transfiguration or at the ascen-

sion, both of which are expressly given us as samples of the nature of the Second Coming, we see certainly that they foretold, not a scene in the vapors that sail over the earth, but a spiritual vision, addressed to eyes that were open to the angelic world. "*To them that looked for him*" he appeared. The rest of the world saw only the tempest of judgment that outwardly heralded and betokened that great spiritual crisis. Ordinary history had no more chance of insight and report in respect to the Second Coming, than it had in relation to the transfiguration, the resurrection of Christ, his ascension, his descent and manifestation to Paul on the plains of Damascus, &c., &c.

You see, dear friend, that you have been looking into the wrong world for intelligence about the Second Coming. The great history-and-news-paper public that keeps the accounts of this world, though respectable in its way, is yet but a reporter of partial information in a very limited sphere; and it is only now beginning to discover in a dim way, the vast continent of spiritual existence that surrounds the world of sense. I advise you not to believe that Christ was a false prophet, and that his disciples were dupes in respect to the Second Coming, till you get authentic reports *from the citizens of the innermost spiritual sphere*, as to what came to pass at the crisis of the destruction of Jerusalem.

PRINCIPIA.—NO. 13.

PERFECTIONISM THE ANTECEDENT OF COMMUNISM.
ARTICLES FROM OUR EARLY PUBLICATIONS,
SHOWING THE SPIRIT AND PRINCIPLES IN WHICH
THE O. C. ORIGINATED.

MR. NOYES'S opposition to the false gospel of the Associationists did not prevent him and his little Putney school of believers from looking toward a more perfect organization. Every church which has ever gained a sincere awakening of religion, has felt, dimly it may be, the same desire for closer fellowship and the abolition of the dividing lines of isolation. And naturally the Putney church fell to studying the problem which first presents itself on such occasions, viz: subordination and leadership.

The following articles are selected from the files of the Perfectionist for the spring and summer of 1845. The term "spiritualists," near the close of the first article, refers to the class of religious believers who looked for salvation by the leading of the Spirit of God, instead of by the laws of ordinary religion, and not to the school of necromancers which has since arisen, and assumed the name of Spiritualists:

[From the Perfectionist, June 14, 1845.]

THE NECESSITY OF CONCERT.

All society—spiritual as well as carnal—implies subordination and mutual concessions of individuals to each other. If a man determines to be wholly independent of his fellows, he has no right to claim of them the advantages of fellowship, or to involve them in any way in the consequences of his course. The isolated position which some choose to take, if it is adopted only temporarily, for purposes of personal improvement, need not be much objected to. Only so long as one stands in it, he ought to be care-

ful not to claim the benefits of a *social position*. But considered as a permanent state, adopted on any fixed principle, it is utterly inconsistent with the very existence of social order. It is in vain to say that the paramount leadings of God forbid us to enter into any concert with each other. This is not true in philosophy, nor according to Scripture. In the nature of things, God's leadings tend to unity, and of course will avail themselves of any rational external means of unity. The agency of the creature is no more superseded by the influence of the Spirit, in respect to the measures necessary to organization and harmony, than it is in respect to preaching or any other operation which involves both human and divine agencies. There is a way to follow the leadings of God, and at the same time exercise our judgment and other faculties with all freedom in devising and adopting suitable measures for attaining the objects that are before us. The Primitive Church knew how to put these things together. They walked in the Spirit; and yet they consulted with each other, and took advice and received directions from each other, and made agreements with each other. Their spiritual leadings were manifestly consistent and coincident with organization, subordination, and concerted action. Any spiritual leadings which are inconsistent with these things should be suspected to be the leadings of the devil; for God is a God of order and unity, and it is the devil that loves to be independent and isolated. It may be necessary for a man who wishes to learn to play the violin, to devote himself at first to the practice of mere melody, and for that purpose to practice by himself. But there is a higher sphere of music than mere melody, viz., HARMONY: and in order to attain skill in that, the learner must practice with other players. If a man will keep himself out of other people's hearing, he may play his own tunes in his own way, without reference to any body's else music. But if he comes where other people are playing, and saws away without reference to their tunes and time, he abuses them and makes sad discord. But it may be said that we are all learning spiritual music under the same instructor, and therefore shall play in harmony, though we never consult with each other. This is not true. Two musicians, of equal skill, pupils of the same instructor, would never play in harmony without paying some regard to each other's motions. The facts in the case of the Primitive Church show, that with all God's instructions, there was room and need for consultations, agreements, leading and following, among those who undertook to make social music. All experience proves that there will be nothing but discord among spiritualists till they learn to have reference to the leadings of God in each other, as well as in themselves; and till they find out the secret of walking in the truth, as well as in the spirit; of exercising their judgment, as well as their instincts; of being subject one to another, as well as to God.

LEADERSHIP.

I.

"Jesus called his disciples unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Here is a kind of leadership that cannot well be complained of. If a man has no right to rule, he has a right to serve his brethren, and to become as great as he can in this way. The more leaders of this kind the better: and the greater the better. And this is a kind of leadership that can not easily be "put down." A man can serve people whether they will or not—as Christ served the world, though it knew and received him not. If a man honestly labors as a servant of the church for Christ's sake, and grows great

in the service, the only way for those who are jealous of his leadership to "put him down," is to labor more abundantly for the kingdom of God than he does. The lists of competition in good works are open to all. He that does the most for Christ shall be greatest. But they that say most against leadership are not generally at work in this way, to put it down. They spend their strength in talk and intrigue. Some of the tallest of them have deserted the service of the gospel once or twice, and others have disgraced it by evil works. Such men will never put down a leader who "seeks for glory and honor and immortality BY PATIENT CONTINUANCE IN WELL DOING."

II.

The outcry against leadership is popular, because it seems to proceed from a zeal for liberty. But in this matter, as in many others, the mask of liberty is often made a cover for the love of domination. Wendel Phillips, speaking of a late Anti-Slavery meeting in New Hampshire, in which the rabid spirit of anti-organization mobbed down all decency and free speech, says: "I will only add that every hour I spent at Concord, convinced me more and more of what I had always asserted, that 'free meetings,' as they are called [i. e. meetings without officers or regulations] are essentially tyrannical." This sensible remark may be extended to social bodies of all dimensions. The freedom of the French Revolution was a horrible tyranny. One of the victims of it gave as his reason for being a royalist, that "it was better to have one king than fifty thousand;" and bloody experience brought the whole nation finally to the same conclusion.

The truth is, in all societies leadership of some kind is inevitable. The equality which liberty-maniacs and demagogues declaim about, does not exist in nature. Parents lead children by a law stronger than all theories of democracy. Some men are stronger and wiser than others; and by the nature of things, the strong and the wise lead the weak and the ignorant. All liberty-radicals have their leaders. The very men that cry—"No leadership"—are themselves leaders. Perfectionists were never so completely leader-ridden in reality, as when they followed those who preached against all leadership. They had the *thing* while they scouted the name.

If then, by the decree of nature, we must have leaders—which is better, to hide ourselves, ostrich-like, from the truth, set up a theory of "no leadership," and leave it to chance and to the struggles of private ambition to give us leaders, or to recognize the name as well as the thing, and place the induction of leaders under such regulations as shall secure to God and the body of the believers the appointment of them?

Suppose a sum of money is to be divided among ten persons. One of them, stronger perhaps than the rest, proposes that the distribution shall take place on principles of the "largest liberty" without any regulations whatever—i. e., that each one shall get what he can. Another proposes that a committee shall be appointed by vote to make an equal distribution of the money. Which of these proposals is the most friendly to liberty? This illustration exactly presents the issue between the advocates of non-organization, and their opponents. In the case of "free meetings," for instance, the thing to be distributed is opportunity of speech. Foaming champions of [their own] liberty say, "Let us have no regulations; hurrah for freedom of speech!" and thereupon fall to and clutch two-thirds of the common opportunity, and by black-guard clamor, mob down those who get the rest. This is freedom with a vengeance!

So in a civil or religious body, where, by the laws of nature, there must and will be leaders, it is right that the leadership should be distributed either by Theocratic or Democratic appointment, or by both; and for this purpose rules of election and tests of credentials must be

adopted. "No," says a lusty demagogue, "we will have no regulations, no organization, no leadership. Liberty and equality for ever!" If his voice prevails, he easily seizes the leadership by guile and impudence, foregoing the name for the sake of the thing; and under the cloak of zeal for liberty, robs both God and the people of their freedom of election, by foisting upon them himself—a self-appointed and irresponsible leader.

Perfectionists! You must have leaders. That is a law of nature and can not be repealed. If you want leaders appointed by yourselves, seek out some free method of election, choose your best men, and make them responsible. If you want leaders appointed by God, ascertain the tests by which he makes known his choice, and apply them faithfully to all candidates, holding yourselves responsible both in respect to accepting the true and rejecting the false. If you want self-appointed, irresponsible leaders—demagogues of the Robespierre stamp, who play the game without taking the name of dictators—adopt the theory of "no-leadership," and so commit the business of appointing your leaders to the strongest, the craftiest, and the most ambitious, i. e., to chance and the devil.

III.—DIALOGUE.

Objector.—I do not see how leadership is consistent with the *liberty* of the gospel.

Answer.—If a man is in advance of you in the liberty of the gospel, and loving that liberty for others as well as for himself, has the disposition and ability to help you attain it, why may he not lead you toward it, and so make his leadership an agency for liberty instead of against it? The subordination and discipline of the army of the Revolution, was one of the means by which this country obtained its liberty. The leadership of parents, schoolmasters, and righteous magistrates is not inconsistent with, but essentially necessary to, true political freedom.

Obj.—But if I follow a leader, I put myself under law.

Ans.—Suppose your leader has escaped from the bondage of the law, and is disposed to lead you out of that bondage. May he not help instead of hinder you in your emancipation from legality? Paul was a leader of this kind. He had occasion to exercise all the prerogatives of leadership, to bring the church out from under law. This was an important part of his business as a leader.

Obj.—How can I yield myself to the teachings and leadings of the *Spirit*, and yet allow a man to be my leader?

Ans.—Two agencies, working in the same direction, may co-operate in giving motion to the same object. If the wind blows in the same direction with the current of a river, the wind and current both may contribute to the motion of a vessel sailing on that river. So if a man is taught and led by the Spirit, he may teach and lead others in the direction which he is pursuing, without interfering with the operation of the Spirit. Nay he may be a valuable servant and auxiliary of the Spirit, leading and teaching men by word and example to follow the leadings and teachings of the Spirit.

Thus you perceive that objections suggested by jealousy for liberty, anti-legality, and the leadings of the Spirit, are not objections against leadership itself, but against certain *kinds* of leadership. If a man leads away from liberty and God, into legality and servility to himself, his leadings are bad—he is not a leader that God has appointed or that men ought to follow. But if he leads toward liberty and God, his leadings are good, and may safely be followed, as auxiliaries of the leadings of the Spirit. The more leaders of this kind, the better for the cause of true liberty and spirituality.

IV.

"This is a true saying, if a man desire the office of a bishop [i. e., overseer or leader], he desireth a good work." So says Paul: who

says the contrary? Desire of office has got a very bad name in these days, but it seems that the apostle was not afraid to encourage it. He must have supposed it possible for a man to desire office without being guilty of self-seeking ambition. And indeed, amidst all the vices of office-seeking, have we not around us examples of office-bearing which are not chargeable with selfishness—at least of the *aspiring* kind? Ask the mother, who cheerfully wears out her life in directing, teaching and cleaning a swarm of restless children, whether her heart is wedded to maternal leadership on account of its honors or emoluments. The office of a leader in the household of Perfectionism, at the present time, is certainly as unenviable, in itself considered, as that of a mother, or even a step-mother. If a man desires such an office, it must be admitted to be possible that he desires it for good purposes—that his ambition originates in benevolence and a sense of duty to God and man, instead of a craving for personal aggrandizement.

"He that desireth the office of a bishop, desireth a good work." What is this good work? We turn to the fifth verse following, and find that it is to "take care of the church of God" as a father "rules his own house." And in another place Paul says, "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." Hold! says one, is it a "good work" to rule the church of God? what is this but "lording it over God's heritage?" Let us see. Is there no difference between ruling as a lord for one's own benefit, and ruling as a servant of Christ for the benefit of the church? We are afraid that there are liberty-worshippers who are too blind to see the distinction: but it is wide enough for clear eyes, and must be seen and acted upon by all who mean to follow the Primitive Church. Let it be borne in mind that Paul believed there was such a thing as "*ruling well*," and that he called such ruling a "*good work*," and encouraged those who were qualified for it, to desire the office. Bear in mind too, that if ruling well is a good work, to be ruled well is a good thing, and ought not to be hated as an oppression.

Objector.—These may be good principles under a legal dispensation, but in the dispensation of the New Covenant the *Spirit* must be the only ruler.

Answer.—Dear sir, turn to 1 Cor. 12: 28, and you will find that "government" is one of the gifts of that very Spirit whose prerogatives you are so jealous for.

SPIRITUAL HUSBANDRY.

IN loving kindness my heavenly Father chastens me in many ways. He afflicts my body for the purpose, no doubt, of reducing my inordinate love of it, to such a degree that the exchanges, so to speak, shall be in favor of the soul. He mortifies my pride and egotism; he criticises my self-will and personal ambition, that I may thoroughly understand that he is no respecter of persons; and he extinguishes my vain hopes and unsanctified desires with as little ceremony as one extinguishes his light on going to bed. Yet he does not take from me my justification in Christ, nor leave me at the mercy of giant Despair; but on the contrary comforts me in many ways in the midst of the necessary conflicts between the dying of the old man and the resurrection of the new.

One source of comfort I find in the reflection that I am not a mere vegetable to grow for a season and then pass away, but that I am created to remain forever as God's husbandry or tillage—a soil which he has purposed to rejuvenate, purify, and enrich with a view to present as well as future crops of fruitfulness

and profit. To that end he puts in the plough, driving it straight through my little private patch of choice fruits and flowers, turning them under, as a farmer would noxious weeds, as of no account to the public interest. Following that operation with the subsoil implement, he turns up to the light of the truth the follies of my youth, the vices of my ancestors, and whatever foul seeds may have been buried in the soil of a life of unbelief, in order that the devil's works may be judged and destroyed.

Were I not in sympathy with these renovating and sifting processes my life would be full of distress. But I can truly say that I rejoice in tribulations, counting it all joy when I find myself in conflict with divers temptations; knowing this, "that the trial of my faith worketh patience," a very profitable fruit to cultivate, as every one knows who has passed through the fire which alone secures it. Human souls and bodies thus worked over, made over, and turned over to God will have no serious difficulty in giving all the honor and glory of a beautiful, fruitful life to the husbandman; to whom they rightfully belong. That my soul may become such soil as will attract God's taste for cultivation, is my earnest prayer.

x.

THE CIRCULAR.

O. C., MONDAY, AUGUST 10, 1868.

• ONEIDA JOURNAL.

August 8.—The turning point of summer has come. The yellow rye-fields on the western hills checker the universal green of the landscape, and the upland pastures are brown with drouth. Our landscape-gardeners are improving the time of fullest foliage to make vistas in various directions, through the dense growth of shade trees which have sprung up around us. Standing on the lawn near the house, one gets glimpses of rolling hills and forests, broad meadows and distant farm-houses.

To-day a man who called to look about the grounds, passed through the vegetable garden, where is a fine display of the full-grown fruit of the egg-plant, and then stepped up to Mr. Newhouse and said in a very confidential tone and with all the assurance in the world, "What are all those bottles tied on to those plants for?"

One of the farmers, who read in a late newspaper of a corn-stalk which measured nine feet, feeling some emulation, went to our corn-field where he found a number of stalks ten feet, and one ten feet four inches high.

We are putting up three thousand cans of string-beans. A monotonous business, you would think, to clip the ends and pull the strings from moist green pods, after enjoying the fine colors of strawberries, cherries, huckleberries and raspberries, with many a luscious taste. But we have had lively times and a good deal of fun out of the homely things. One morning last week the omnibus was at the door at five o'clock and the melodious cry, "string-beans," resounding through the halls, aroused us from our slumbers. This circumstance called forth the following parody from one of the young men, which was enjoyed at the bee, while the hiss of the engine and the clatter of the bean-cutting machine were stopped for a moment:

STRING-BEANS.

The streaks of light were coming fast
As through the Tontine slowly passed
A youth who bawled at every door
These words not often heard before,
"String-Beans!"

His brow was dark, his eye below
Was dim from being on the go,

But from his breast he still would draw,
In accents like a rusty saw,

"String-Beans!"

In cozy beds he saw those lie
Who heeded not his midnight cry—
He thought of slumbers that had flown
And from his lips there came a groan,

"String-Beans!"

"O, shut that door," the maiden said,
"A half-hour more I'll lie in bed;"
The youth passed on, his head was bent,
But still he shouted as he went,

"String-Beans!"

"Try not the Bus," the old man said,
"The horses now are almost dead;
The pathway down is broad and wide,"
But loud and hoarse the voice replied,

"String-Beans!"

"Beware the waiter for your life!
Beware the awful cutting knife!"
This was the matron's last good-bye;
A voice re-echoed far and nigh,

"String-Beans!"

And thus he cried till break of day,
And as the "Bus" then drove away
The freshly rising southern breeze
Bore faintly back some words like these,

"String-Beans!"

"THEY SAY" AND THE FACTS.

A man writes from Pekin, in this State—

"Your opponents say that your leaders hold as much sway as Brigham Young, and I can not answer them. I have to concede the fact that J. H. N. and less than a dozen of his big family only, write for the CIRCULAR. They say none of the women write, and all others have their thoughts filtered through 'Salvation from Sin,' or 'Home-Talks,' by J. H. N."

REPLY.—As a woman who attends to the correspondence of the CIRCULAR, I have to answer that women contribute to every paper that goes out, and have ever since we began to print. Women edit the paper at present; women do the type-setting and proof-reading; so that the matter literally and "literarily" is "filtered through" feminine thought and care. Our column of Community gossip, is the care of the gossiping sex. The journalists, in all the Communes, are girls. We have frequent articles from women, their initials leaving them undesignated as such. On the whole, the partnership of the sexes in the paper is very satisfactory, and growing more so.

Apropos to this subject, the women of the O. C. are under reproach among the advocates of women's rights, as not being progressive in their line. We choose reproach rather than to dishonor Paul, who says that "man is the head of the woman," but we shall retain our self-respect while we know that practically we are enlarging woman's sphere every day, not by usurping authority, but by the help of our lords

H.

FINDING OUT THE CENTRAL FACT.

[Some spontaneous expressions of renewed interest in the Bible doctrine about the Second Coming having been made in our meetings lately, we requested to have them noted down; and they are given in part below. We like to see a good thing indorsed: the certificates even which farmers give to the value of a mowing-machine, when based on experience, are interesting. The truth about the Second Coming is a mowing-machine, which when fully known will reap the world:]

I have accepted the views of the Second Coming of Christ, as taught in the CIRCULAR, since I first read them in the New Haven *Perfectionist*, more than twenty years ago. I don't know as I have once doubted, since then, but that Christ came when he said he would, but I never have appreciated this truth as I do now. The fact that the Holy Spirit was at that time poured out upon all flesh, interests me much. It is a subject that I love to dwell upon. It strengthens my faith and brings me near to Christ.

ELMIRA HIGGINS.

The question has been asked by inquirers, "Of

what consequence to our salvation, is the belief in the Second Coming?" I have found it, to me, of vital importance, since my belief in the Bible and in Christ, must rest on the faithfulness of Christ in fulfilling his promises to his disciples. I have found on examination, that in more than one-third of the chapters in the New Testament, reference is made to this event. The connection throughout is complete, as will be found by searching out the passages referred to in a recent article of the CIRCULAR on this subject. I find my heart strengthened in faith, and reaching after the fruits which must belong to us as partakers with the resurrection church in the new order of things which was to follow after the establishment of Christ's church in the heavens.

SOPHIA L. NUN.

I was educated in the Orthodox belief that the Second Coming of Christ is yet in the future. I read in the Bible that when it should take place, the heavens would be rolled together as a scroll, the elements would melt with fervent heat, the earth also, and all therein would be burned up. I saw, at least, that the earth with all its works was still existing. How absurd, I thought, to believe that the Second Coming of Christ has already taken place, when we have had no account of the Lord himself descending from heaven with a shout, with the voice of the archangel, and with the trump of God; nor of the dead being raised. I said to myself, I never will believe it. On reading the article entitled, "The Throne of David," published in the Putney *Perfectionist*, I realized how narrow my conceptions had been, and before finishing the reading of it, I believed that Christ had come as he said he would. The belief came upon me and I could not help myself. I saw that mighty transaction was to take place in the spiritual world, unseen by mortal eyes. Many passages in the Bible also, which before were mysterious, appeared simple and plain.

SOPHRONIA CLARK.

The first time I read the *Berean* the chapters preceding the Second Coming were read with intense interest, and increasing light. Occasionally I glanced at the headings of the chapters upon the Second Coming, with a fearfulness that I should find in them something I could not believe. Consequently, when I first read them, they appeared senseless. All power to comprehend any thing was taken from me. I was troubled, and asked God for light, and he revealed to me that I had prejudged, and grieved the Spirit. I then read them with the spirit of repentance and the veil which had covered the mind of all Christendom began to be lifted. I was awakened as one born into new life, and saw a foundation for faith in Christ to overcome evil, as I never had before. Whenever my mind is turned to this subject, it brings the quickening influence of God's spirit and a new impulse has possessed me since reading the late articles. It is this truth that Christ came when he said he would, that gives me confidence that Salvation from Sin is leading on to victory over death. Never was my courage stronger in the hope of a final triumph for soul and body than now.

CANDACE B. BUSHNELL.

If I am asked why I believe the doctrine of the Second Coming as presented by Mr. Noyes, I must reply, Because I believe in God and in his Son Jesus Christ, and in the Bible as a record of his word. Christ plainly predicted, and it was evidently understood by his disciples, that he would come again immediately after the destruction of Jerusalem, and during the lifetime of some of them, and receive them to himself; and years after his ascension and after he had prepared a place as he had promised, he appeared to John on the isle of Patmos, showing him the whole drama, and told him it should shortly come to pass. His last words to John were, "Lo I come quickly," and I believe he kept his word, and fulfilled all his promises, and believing this, brings life and salvation to my soul. Though I had been a professor of religion for years previous to receiving this truth, I had no sure foundation whereon to rest, but was like a wave of the sea, driven by the wind and tossed. But now I realize that Christ and the Primitive Church are raised living beings, and because they live, I shall live also. They have con-

quered death and hell. They rule the nations, and in due time will dash them in pieces and establish God's kingdom on this earth. I feel their presence near, and confess my union with them in helping forward this glorious work. JANE C. BAILEY.

When I read the writings of Mr. Noyes on the Second Coming of Christ, I was astonished that the world had never seen the truth about it before. It seemed so simple, and true, and yet so glorious, it just completed the great plan of salvation and made it all that the angels promised—"good tidings of great joy, which shall be to all people." It has increased my faith in God and the Bible, and filled my heart with joy and thankfulness. I have often thought that if I were to lose my faith in that great truth I should become an infidel, for how can any one have confidence in Christ's words or the teachings of his followers, if he believes them guilty of willfully deceiving the world in regard to such a great event? I am thankful that I have faith to believe that Christ came when he said he would, and gathered those fields "which were white already for the harvest," and formed a heavenly church, which has been reigning with him these eighteen hundred years; and I can say that I have (at times) been as conscious of the presence of some of that church as I ever was of any personal presence.

LAURA E. AIKEN.

The emotions of my heart are always those of gratitude when I contemplate the subject of the Second Coming of Christ as presented by Mr. Noyes—gratitude that Christ, after these eighteen hundred years, has found a man who does him the justice to believe he came the second time when he said he would; a man who has boldness to justify Christ's words, even though it proves history and all men in the wrong. I believe Christ came the second time as he predicted, immediately after the destruction of Jerusalem; and it is because I believe he has been faithful to the promises he made to his disciples, and to all his promises, that I love him and have hope of eternal life. I rejoice in the truth that Christ is the center of a redeemed church, who have come out of great tribulation, and who are interested in the affairs of this world, and able to succor those that are tempted, and will help us "fight the good fight of faith." It seems to me that when the truth about the Second Coming comes home to men's hearts, the earth will be filled with the praise of God, and a nation will be born in a day.

SARAH K. DUNN.

When the truth in regard to the Second Coming of Christ was presented to me twenty years ago, it appeared to me the most glorious gospel I had ever heard or even imagined. It was to me indeed "glad tidings of great joy." Years before, while studying the Bible as a teacher in Sabbath school, I had noticed that the disciples seemed to expect the coming of the Lord during their life-time, and I wondered that Christ should have allowed them to so deceive themselves. Now I repeated to myself over and over again, "He *did* come and he took with him the saints of the Primitive Church. They were all ready and waiting for his coming. Glorious event! Why does not all Christendom know and rejoice in it?" Although this was the state of mind in which I first received this important truth, afterthought and study have increased its beauty, until it has become a permanent belief and joy in my heart. I believe that by receiving into our hearts the truth concerning Christ's Second Advent upon earth, we come into rapport with his resurrection life. Even now while attempting to put these thoughts on paper, my heart burns within me and I feel that the Holy Spirit bears witness with my spirit that Christ came the second time according to his promise, and that John, the beloved disciple, and others who heard his words, lived to welcome him.

TRYPHENA SEYMOUR.

One of the first things to attract my attention when I began to be interested in religious subjects, was the doctrine of Christ's Second Coming. I saw it was a central truth, around which most other truths revolved, and to which the most important movements in man's history would owe their origin.

I saw that great events were to then take place. It would close the Jewish dispensation. Great judgment would be visited upon the representative generation that should then be living; and by a resurrection and translation, the faithful of the human race, from Adam to that time, would receive the end of all their hopes in immortality. This much I saw clearly. But the churches told me that these events had never taken place, and would not for ages to come; and when the Second Coming did take place the world would be destroyed, and sin and holiness be confined to heaven and hell, places not very satisfactorily located to my inquiring mind. But as I began to search the Scriptures for myself I discovered statements that would not harmonize with what I had been told; and when I pressed for an explanation, I would be turned off with a sort of Swedenborgian, double-meaning interpretation. But I was not satisfied. I saw, by the writings of Paul and other apostles, that the churches in which they lived were expecting Christ's Second Coming during their life-time, trusting, with child-like faith, in Christ's promise to come before that generation to whom he was talking should all pass away, and before all the cities of Israel should have been gone over by the apostles. Christ had told them that in his Father's house there were many mansions; and that he would go and prepare a place for them, and then come and receive them unto himself. The rooms were all built, and only needed preparing, as we would prepare our rooms if we expected friends were coming to live with us; and the Primitive Church naturally thought that a few years would be sufficient to make all things ready—an absurd idea if eighteen hundred years were to intervene.

I soon came in contact with a class of men who believed that although Christ's Second Coming was yet future, still it might be expected before eighteen hundred eighty-four. This seemed better than the popular belief, so I accepted it. My attention was also called more seriously than ever before to the nature of the events that were to follow the Second Coming; and I came to see clearly that that event did not mark the end of the world; only the end of the age. The Gentile age was to then have its birth, pass through successive generations and finally culminate in a representative generation. But there again I was troubled, because, if a literal interpretation of these passages concerning the immediate coming of Christ, were to be spiritualized so as to reach 1800 years, how was I to know how much to spiritualize these other plain truths?

I finally got hold of Mr. J. H. Noyes's writings on the Second Coming, and, as it were, scales fell from my eyes. Here was a man with faith enough to believe God, if it made all men liars. Christ said that the judgment following the coming of the Son of Man, should be immediately after the tribulation of the days of Jerusalem's overthrow. Mr. Noyes asked the question, "Does he mean what he says?" Mr. Noyes answered the question in the affirmative, and upon searching the Scriptures, he found every thing corroborating this view.

This whole subject is presented in a few words by G. in his late article, "Seventeen Reasons for Believing that the Second Coming of Christ is Past," and I wish to heartily endorse those reasons. It is a beacon-light in our rear, which, if recognized, will direct us into all truth. But if we persist in believing that that light is ahead of us, we shall run into shoals and quicksands that will sink us. This is the great question of the age, and of more importance than all other questions combined. For upon it is staked the veracity of God, and his relation to men.

D. E. SMITH.

A SUMMER WITH THE MICROSCOPE.

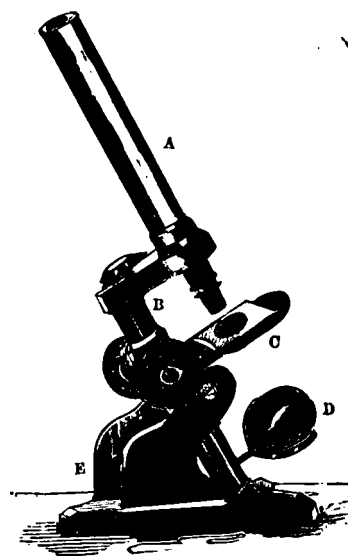
BY J. F. SEARS.

V.

HAVING described in detail all the necessary apparatus connected with the simple microscope, we will now pass on to the compound microscope, an instrument which holds a position equal, if not superior, to the astronomical telescope.

The compound microscope consists, as has been

said, of at least two glasses: one near the object to be examined, and the other near the eye. When these glasses are single lenses, either plano- or double-convex, the instrument is then in its most simple form, and of very little practical value owing to the distortion of the image formed by the lenses, and also to the fact that the image is fringed or surrounded with the prismatic colors.



Our engraving represents the most simple form of the Compound Achromatic Microscope, and is copied from an engraving of Field's Compound Microscope, in Dr. Carpenter's valuable work on that instrument. It consists of a compound body, A, which is connected by a transverse arm to the "limb," B, to which the stage, C, and the mirror, D, are attached, and also of a tripod base, E. But the Compound Achromatic Microscope of which we have supposed the student to be the possessor, consists of a tripod base of cast-iron or brass, having two uprights, between the upper ends of which swings, on an axis, a curved "limb" which carries the compound body, the stage, and also the mirror. This limb can be turned at any angle to suit the convenience of the microscopist, as will be seen hereafter. To the upper end of the limb the compound body, which carries the lenses, is attached between strong slides and moves with sufficient stiffness to keep it in any position in which it is placed. It is moved up and down by a milled head wheel near the lower end of the compound body which acts on the pinion of a rack-and-pinion movement called the coarse adjustment.

The stage on which the object to be viewed is placed, is attached near the lower end of the limb. It is made double, the upper portion or plate being movable in any direction by a lever, so as to enable the observer to bring any portion of the object he may desire into the field of view for examination. The mirror, which is concave on one side and plane on the other, slides up and down on a stem screwed into the lower end of the limb; it can be turned at any angle so as to bring the light from any direction to illuminate the object. In the lower end of the compound body slides a short tube, which is connected with a lever and spring; into this tube the object-glasses are fastened by means of a bayonet-catch. A lever and spring act on this short tube in connection with a screw and milled head, forming what is called a fine adjustment. The eye-glasses or eye-pieces are placed in the upper end of the compound body.

The student should have at least two eye-pieces and two object-glasses for his microscope. The eye-pieces should have different powers. The longest, which has the least power, is called the A. eye-piece. The shortest, the C. eye-piece, has about double the magnifying power of the A. The object-glasses or objectives, as they are called, are of various foci, differing from three inches to one-twenty-fifth of an inch. Those most useful for the student are of one inch, and one-quarter inch focal length. The objectives in connection with the eye-pieces, give magnifying powers varying from sixty to five hundred diameters.

The next thing in order is a good place to keep

the microscope, where a uniform light can be obtained, and where the utmost steadiness can be given to the table or support on which the instrument is placed. The first of these requisites is obtained by selecting an apartment with a window on the opposite side from that in which the sun is shining; and the best light, when it can be obtained, is that reflected from a white cloud. Direct sunlight should never be used, as the rays when concentrated by the mirror are liable to injure the object from the excessive heat, by softening the cement in which it is mounted, and also the glare of light is altogether too powerful for illumination.

The table should be large enough to hold the microscope and other appurtenances which the observer finds convenient to have within his reach; it should be steady enough to allow him to rest his arms upon it without its yielding to the pressure; and it should be so placed on the floor as to be as free as possible from the jar and vibration of the building caused by walking. Its position should be such that the observer when sitting at it can have the window somewhat in the rear on the left side, so as to guard the eyes as much as possible from all extraneous light.

CORRESPONDENCE.

OBJECTIONS ANSWERED.

Clinton Hollow, N. Y., Aug. 2, 1868.

EDITOR OF THE CIRCULAR:—I see in the CIRCULAR (No. 18), "Seventeen Reasons for Believing that the Second Coming of Christ is Past." I wish to know how you dispose of the following predictions made by Christ, if his Second Coming is past.

He predicted (Matt. 24: 30, 31) that "all the tribes of the earth shall see him coming in the clouds of heaven, with power and great glory;" and, said he, "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (1)

He predicted (Matt. 24: 14) that before these things should happen, "this gospel of the kingdom shall be preached in all nations." (2) Have either of these predictions yet taken place?

Please reply through the CIRCULAR or otherwise, and oblige,
Very truly yours,

A. T. COOKINGHAM.

REPLY.

(1) Suppose twenty astronomers agree in their calculations that there will be a total eclipse of the sun, visible in the Pacific ocean on a certain date, and another astronomer in the midst of a vivid description of it, says it will be seen by all. Suppose the given day passes, and no eclipse is seen in the State of New York, what shall we say? Shall we throw away the word of the twenty, and fasten attention wholly on that of the one? The eclipse will occur at such a time and place, say the twenty. Astronomy never fails, therefore we conclude it must have appeared as predicted. "Ah! but," says an objector, "here is a calculator who says the eclipse would be seen by all. I have not seen any such thing; how do I know it took place?" We reply, the agreement of twenty competent and truthful men in this case is sufficient. Even your twenty-first man agrees with the rest in expecting the eclipse, and only differs from them in respect to some of its accompaniments. The language of most of them implies that it will only be visible in the other hemisphere. If one says it will be seen by all, we must seek for a meaning of his statement, such as will reconcile it with that of the rest. He may have meant that it would be seen by all the inhabitants on that side of the world. At any rate a supposed discrepancy, such as this, arising on a single specification, should not be allowed to affect the credibility of a multitude who agree on the main fact. Now the Bible agrees as a whole with wonderful unanimity on the main fact about the Second Coming. There is but one voice through the whole circle of New Testament writers, as to the fact of its impending nearness at the time they wrote. And most of them agree as to its nature, that it was to be predominantly a spiritual, and not an external affair. "The king-

dom of God," said Christ, "cometh not with observation." In reply to the citation stating that all should see him &c., we may place the opposite citation, in which Christ said, "The world seeth me *no more*." If both must be taken literally, one balances the other, and there is no result. If we give a conditional explanation to the former statement, referring it to the sphere of the angels and the dead in hades, then all becomes consistent without doing violence to the mass of evidence in the case.

It may be remarked concerning the passage under consideration, 1. That mankind as a body were at that time, as always, mainly in the spiritual, invisible world; all the successive generations having been transferred thither by death. Hence the phrase, "all the tribes of the earth," had more significance applied to the world of hades, than to that of the visible part of the race. It was to the myriads of souls that the Second Coming was a revelation, and a judgment. 2. The connection of angels with the "sound of the trumpet," and the "gathering of the elect," indicates that the transaction was to be, not in the realm of gross matter, but in that occult sphere of which angels and spirits are the inhabitants. Yet its power reached so far over the borders of the visible, as to take effect on the bodies of the Primitive believers, and remove them by an instantaneous change.

(2) That the Gospel was universally spread in the first generation of Christianity, is distinctly affirmed several times in the New Testament. "The Gospel," said Paul to the Colossians, "is come unto you as it is in all the world." See also Mark 16: 20, Rom. 10: 18, Col. 1: 23.

PAUL AS A HERO.

DEAR EDITOR:—On the closing day of the commencement exercises at Yale, July 23, a variety of interesting topics were discussed upon by the members of the graduating class, such as the "Pacific Railroad," "Henry IV of France," "Monumental History," "History a Manifestation of a Plan of God," "The Future of Republicanism," &c., &c.; but the dissertation which impressed me most favorably was one on "Saint Paul" by Wm. Allison McKinney. Mr. McKinney is considered one of the best speakers of the class of '68, and on the present occasion appeared to be moved by a genuine enthusiasm for his subject. His main design was to present the heroic phase of the character of the great apostle. He declared him one of the first of the world's heroes. His whole life was an expression of earnestness. Before his conversion, that earnestness placed him at the head of the party of persecution; afterwards it made him chief of the apostles. His whole soul was in the work of Christ. There was manifested in his course no timidity, no vacillation. He was ready for every good work: to comfort the feeble and minister to the needy on the one hand, to rebuke the proud rulers on the other. He neither exercised man-worship toward others, nor permitted it to be exercised toward himself. Thus when duty called he "withstood Peter" though his senior in apostleship; and again, when certain persons said of Paul and Barnabas, "The Gods are come down to us in the likeness of men," and would have sacrificed to them, Paul and Barnabas rent their clothes, and ran in among the people, crying and saying, "Sirs, why do ye these things? we also are men of like passions with you." He never forgot his true mission, never turned aside from it to serve himself. From the day when he was stricken down on the plains of Damascus, until he "was ready to be offered," he is ever the same earnest whole-hearted hero: whether rebuking Elymas the sorcerer, disputing in the synagogues, pleading his case at Jerusalem, or proclaiming the gospel at Rome.

Oneida, July 31, 1868.

OUR LETTER-BOX.

—, Mo., July 25, 1868.—I never realized so fully as at this moment how inefficient our language is to express feelings. I have seated myself, under a sud-

den inspiration or impulse (I don't know which), to tell you how much you have done for us and how thankful we feel for it; but I find myself almost utterly unable to say what I wish. When God turned our hearts toward the CIRCULAR over a year ago, we were poor in more senses than one. The lack of greenbacks was not our greatest poverty by any means. I was a good deal out of health, having had chills, in Kansas, for several months, and—I might as well own it—I was about sick of life, and a little afraid of death. We would have ranked pretty well among the insane that Mr. Noyes speaks of in one of his Home-Talks. I have no doubt that the devil thought us very worthy subjects of his. I guess he trembled a little though, when he saw us reading the first number we received of the CIRCULAR. It infused new life into us. It raised us up and gave us some idea of our position. We could no more do without it now than we could do without our daily bread. It has taught us how to search for the true wealth. I feel as though we were just entering the mines that contain it, and with the strength and grace that God has offered us through Jesus Christ, we mean to dig ourselves rich. Our present ambition is to be near, if not with you. We are working for that goal every day. God bless us all. Devotedly your loving pupil, S. E. H."

—, Conn. July 13, 1868.—I return the Berean which was loaned me two months ago; the term having expired that I was to keep it. I feel very sorry to part with the book, and were it not for the fear that you would consider me presumptuous, or extremely selfish, I would ask for an extension of your generosity in allowing me to retain it until I am able to obtain one of my own. Six or eight months may seem to some, an abundance of time for the perusal of a book, but to me a life-time would no more than give me time enough to study the truth, and digest the meaning of a work like that. I could always read it with the same interest, and I believe profit, for it gives me an inspiration no other work has ever been able to do. I recently read the "Cross of Christ" with much more depth of meaning than I had previously read it. I think it is possible for a person to live as perfect as did Jesus Christ—to be so filled with spiritual life as to have it pervade the whole being—influence every thought, word and action, and in that way overcome the flesh continually. No other experience will ever satisfy me, or make me feel that I am a Christian. This is the way I have always felt, but it is not so easy to accomplish one's ideas when occupied with worldly business, as under more favorable circumstances. But I mean to keep myself as free from the world as possible, and enjoy as much of the presence of God in my soul as I am able to secure. It seems to me a person in that condition can have no temptation to sin; he will have an inclination to do whatever he thinks to be right, and strength enough to perform it, even to the giving up of his life. For what is the separation of body and soul to those who believe? I am surprised at myself for having subjected my thoughts so freely to your perusal. It is what I am not in the habit of doing; but I felt impelled. I could not resist. I hope you will excuse me, and believe me a sincere seeker after the truth. D. T. W."

A VENTURE.

v.

HAVING advised with New York friends as to what I could do, and how far I could go with safety in setting these "sorry" officials of Beaufort at defiance, I determined to tender the necessary papers for obtaining my clearance, and get away with as little delay as possible; but Van became unmanageable, and obtaining a permit, he left for a trip up to Pamlico Sound, where he was to make the necessary arrangement for disposing of the cargo, and join me again at Norfolk or Fortress Monroe. Released from the restraint of my personal influence, Van made up for lost time, and got very drunk in an incredibly short space of time. Riding on a locomotive engine towards Newbern, he dropped his *porte-monnaie* containing fifty dollars, which the engineer picked up, and handed to him. This instance of

honesty (although the man had no possible chance of stealing it, without instant detection), appeared so sublime to Van's be-whiskied brain, that his admiration knew no bounds. He rewarded the man with twenty-five dollars on the spot, and promised him promotion to future greatness and honor. But in consequence of this ill-timed liberality, he had to borrow funds to carry him on his journey, giving drafts on my firm in New York for their repayment.

The day before Van left me, a steamer came into Beaufort, loaded with various kinds of vegetables from New York. Some men-of-war, whose crews were suffering from scurvy, glad to avail themselves of this opportunity, sent their boats along-side, which soon were filled with the much needed vegetables. But notwithstanding that Beaufort was the only place where these ships could obtain any provisions, the boats were made to return their loads, and the steamer had to choose between selling to the man of the store at his own prices, or losing her cargo by decay. So scarce were vegetables in the place, that men frequently came on board, trying so hard to buy potatoes, that I could do no other than give them some, which they frequently carried away in their pockets, as a great treat. I dared not sell any, for I feared the officials would seize on the slightest pretext to forfeit my cargo, and perhaps make me a prisoner. Thus I was subjected to a constant depletion, and if we had remained there much longer, all I had on board would have gone in the same way. My friend, the lieutenant, was too much of a gentleman to accept gifts, or perhaps he feared to compromise himself by so doing; therefore he obtained permits for me to sell certain goods to him, which he purchased, but never paid for. Such circumstances left me in no doubt as to the general policy of the officials.

After carefully considering the subject on every side, I concluded that the only way in which I could escape from these complications, was by taking the initiative. It looked like "kill or cure," but what else could be done? I had now been away from home a long time, and had run into the second month of the ship's charter, so that I had eighteen hundred dollars to pay on the charter party, instead of nine hundred, and I had not as yet earned one cent. Getting desperate, I made a push for freedom, and demanded my clearance papers, but was refused. I then gave notice that I intended to leave Beaufort with the next morning's tide for New York, calling at Fortress Monroe and Norfolk, at the same time notifying the captain of the cutter that unless the wine was placed on board my schooner by nine o'clock the following morning, he would be under the unpleasant responsibility of answering for its seizure and safe custody to other authority than the officials at Beaufort, as I intended leaving port on the top of the early tide. The solicitous lieutenant came on board and begged me not to leave, as they had orders to fire upon us, should we attempt to do so. I must confess that I was more than a little scared, for I could not tell to what lengths these officials would proceed in times of war, when the poorest excuses so frequently atone for the taking of life. But, determined to carry out the only policy through which I could see any chance of escape, I disguised my fears, and putting on a bold front, reiterated my determination and my demand for the goods. Early in the morning of the day on which I intended leaving Beaufort, I received a message from the captain of the cutter, to the effect that I could have my wine by sending for it, to which I replied that his boats had taken the goods away, and I should hold him responsible until he had placed them on the deck of the schooner, in good condition. But I had no sooner returned this silly response, than I repented of my pride, for it seemed probable that I might have to suffer the humiliation of sending my own boat, and perhaps asking as a favor what I had so imperiously demanded, and so haughtily refused. I felt that I would rather lose all the goods, and about concluded to do so, when two boats put off from the cutter, and in a few minutes the wine was on board. In disposing of these goods afterwards, I found that the cases had in many instances been broken, and a great deal more than had been taken was lost by sub-

sequent breaking, in consequence of the cases not being filled; but had I known the fact at the time, I should have taken no notice of it, being only too glad to get away.

Soon after high water we weighed anchor and began to drop down with the tide. It must be confessed that it was not without some trepidation that I watched the guns on the fort, for we had dared to "beard the lion in his den" and were even now leaving port contrary to orders. You will not be surprised if with caution I examined the pump, and looked to the boat swinging at our stern, assuring myself that the tackle was in a condition to lower away quickly, in case of emergency. At this distant date my fears appear ridiculous, but that moment was one of anxiety, whether groundless or not, I must leave my readers to judge for themselves.

We had not yet got abreast of the Fort, which with a grim frown showed savage teeth through her open embrasures, when my attention was attracted by signals from a government tug-boat which having on full head of steam, followed screaming, in our wake and soon overhauled us. I was afraid of more trouble, when the captain called to us to throw him our hawser; but the friendly lieutenant stepped on board handing me our clearance papers and explaining that he had brought the tug down to tow us out of the harbor as we could never get out alone, adding that we need not pay anything for the accommodation.

Once more at sea we felt as free as the air that wafted us back to Hatteras. Putting straight out to sea, we were soon out of sight of land and becalmed in the Gulf stream, but the current was carrying us in the right direction and I enjoyed myself as I had not done for many days. A favorite amusement was trying to capture a "Punkey man-of-war" or "Nautilus," by throwing a bucket over it as it sailed past the schooner. These fish are beautiful beyond description, in the sunlight. Throwing up a transparent film above the water in the shape of a hood they are enabled to catch the wind and make sail, steering themselves by appropriate appliances beneath the surface. This film or sail, ever distended by the air, borrows such beautiful colors from the rays of light, and the deep blue waves, and makes so gorgeous and stately a display, that one is carried back to the legends and dreams of wondrous fairy realms, and it is not difficult to imagine each brilliant little craft freighted with some magnificent fairy holding her magic wand. I had never seen anything which conveyed to my mind such a vivid idea of the spirit world as did the Nautilus, so gorgeous, so ethereal, and yet so real! After long trying, and losing two buckets overboard, we at length caught one of these beautiful sailers. I found that it had several long slimy cords, fine as silk, and heaviest at the extremity so as to form ballast. These were about six or seven feet long. There was one other cord about twelve feet long with a bag at the end, by means of which, I am informed, it can rise or sink in the water. These strange creatures appear to have no more life out of the water than a jelly-fish, but their cords will raise a blister wherever they touch the human skin, unless instantly washed off. Other fish do not seem to frequent the stream, though on its borders, dolphins and flying fish were seen in great abundance.

We doubled cape Hatteras in fair weather, and arrived at Fortress Monroe without further calamity. There, among soldiers, sailors, negroes, barber-shops, rum-holes, artillery fields, and acres of munitions of war, I sought in vain for Van, who was to have met me there with the necessary permits for trading in Pamlico Sound. He must be waiting for me at Norfolk!

NATURAL HUNTERS.

I AM now hoeing my strawberry-field for the fifth time. I get much amusement in watching the proceedings of a company of half-grown chickens, that follow me around the field in pursuit of game. They have discovered that I, with

my hoe or rake, am far better at scratching, than their mother ever was. Crickets are about half grown now, and I suppose that they are nice, tender eating for the conceited young roosters, and frolicsome pullets. These crickets hide themselves under the leaves of the strawberry-plants, and under the clods and lumps of dirt during the heat of the day. Upon being disturbed they are immediately devoted to the receipting of the ready bills which the chickens present. Quite often I find a plant, the middle leaves of which, begin to droop and wither. This is a sure sign that there is a wicked grub beneath it. The instant I bring it to the light, it is very satisfactorily disposed of. I find that these chicks are not particularly dainty. They will swallow a young thousand-legged worm, without any compunction. Nevertheless, they seem to have decided that hairy caterpillars are unwholesome. I wonder whether it is mere prejudice on their part, and whether some progressive chick will not be advocating caterpillars for food, as certain other wise bipeds are advocating horses.

We have about a hundred of these chickens, and they have divided the hunting-ground quite systematically. Different parties go in different directions, and each party generally sticks to its particular beat.

Our toads are also famous hunters. We have a variety of them here in Connecticut, which is not found in Central New York. They are smaller, more lean and active, than the New York toads. At breeding time, they congregate around still ponds and puddles of water, and in the evening lift up their voices with a note that sounds like a prolonged "s-q-u-a-w," while a large bubble protrudes from their throats. Their eggs produce little black polliwigs, and they are scarcely bigger than flies, when their tails having disappeared and their legs having sprouted, they come forth in swarms from the water. The wonder with me is, that such a multitude as there is of them can get a living. I believe that one of our boys counted twenty-nine, which hopped away from before the horse he was riding, while cultivating a distance of but about twenty-five rods. It is not at all surprising that they do not get fat and lazy here, like the New York toads. I suppose that Malthus would say in this case that population is pressing upon subsistence. Indeed, we have other circumstantial evidence of this. The other day I offered a grasshopper to a toad of moderate size, and he seemed to make no special difficulty in swallowing it. But the most remarkable case of this kind was that of a toad swallowing a live bumble-bee. Mr. H. knocked the bee down, stunning him a little; a toad which was near by, immediately gobbled him up, and after closing his eyes, with a shrug or two, swallowed him. We were seriously concerned about that toad's health, and there was much speculation as to whether the stinging to which he was exposed inside would be injurious, or whether it served the same purpose that mustard does with us mortals. The question has been raised among us, whether it would not be well to send a box of Connecticut toads to Oneida, to help in the battle against parasites. If such a regiment were to do as well in its line of things, as the Connecticut men and women

have in the higher battle, it would be a good speculation.

Skunks and snakes are said to be great insect-hunters; but so long as skunks will eat chickens and snakes will swallow toads, their fellow hunters, to say nothing of their other disagreeable qualities, it is probable that these insect-destroyers will not be domesticated and encouraged.

The other most important class of hunters that we have not mentioned, is the birds. I presume that we scarcely know the amount of our indebtedness to them. I nowadays see many chimney-swallows apparently half-way up to the clouds, dodging hither and thither, intent upon catching flies. I wonder what fly is such a high-flyer. The multitude of birds that are around us, seem intent upon the business of hunting. In passing along the dusty road, some of these dry mornings, I observe that it is almost literally covered with small tracks which look like bird-tracks. It seems as though every square foot of ground was carefully hunted over daily. We feel quite friendly towards the birds as a rule, though we do pop over a few robins in early grape-time. We have more than a dozen boxes and squashes stuck up in the trees, and at least four families of wrens have condescended to patronize them. A pair near my window seem conscientiously bent upon paying their rent, judging by the amount of music they make.

But with all these busy hunters, we are suffering immeasurably from the ravages of insects. The curculios and other varieties of insects that sting the apple, are almost ruining our fruit prospects in Connecticut. It might be asked how this can be when we have so many and such expert hunters? I suppose that the secret of it is that these insects do their work in the night. We have no bird that catches insects in the night unless it is the whip-poor-will. I have understood that this bird lives on moths. The trouble with our whip-poor-wills is, there are so few of them and the moths are so plenty that they devote but little time to hunting, but spend the most of their nights in serenading their neighbors to such an extent that nervous people can hardly sleep. We find it somewhat difficult to be sentimental over the "lovely whip-poor-wills" when they bring their loud and startling music right under the windows during the session of our evening meetings. In listening to their music one is constantly troubled with the sympathetic fear lest the musician fall down dead from utter exhaustion and loss of breath.

But seriously this question of insect destruction of fruit is a very important one. It would seem that human ingenuity and foresight were necessary to come in as auxiliary to the work of the natural hunters. This question is pressing more and more seriously upon us from year to year as the devastation goes on more widely and thoroughly. There is one direction in which I think I see light ahead. We know that nearly all these worms which trouble us, at one time of their lives take the form of winged insects. For another thing we know that nearly all these insects are most incontinently dazzled and attracted by a bright light. Petroleum is a cheap source of light, and there is no telling how many other sources may soon be discovered and made available. May we not hope that

by taking advantage of these facts, insect traps may be devised that will catch them by the million, and thus supplement and complete the work of the chickens, the toads, and the birds? Possibly if man himself will turn hunter in this direction, he will be able to beat all creation below him in the sport. He certainly ought to.

H. J. S.

IN PATHS UNTRODDEN.

Beneath the boughs of the forest,
Are things forever new;
In homes where men are dwelling,
Are things forever true.

By sides of paths untrodden
The forest treasures are—
In hearts of meek ones hidden
The human treasures rare.

Then come with me at dawning
Of fresh and dewy day,
Or at noon when winds are sleeping
On blue hills far away.

We'll search for bright gems hidden
In hearts of sons of men;
Or where grow the trees and grasses
In field or mountain glen.

Perchance by margins of waters
Burdened with lily bloom,
Or where the inner sunlight
Lifts from the soul its gloom,

We'll find the footsteps of angels
Pressed in the golden sands,
And hear in our hearts the music
Just played by heavenly bands.

T. L. F.

A GENTLEMAN was trout-fishing on the sides of "Old Saddleback," a mountain in the interior of Maine, a hundred miles from the coast. Supposing himself ten miles from a village, and half as far from a house, he was surprised by hearing the blows of an ax. Soon he came to a clearing, where the proprietor of the ax surveyed him with some curiosity.

"Haloo, stranger!" said he.

"How are you, Sir?"

"Well, now, stranger, where be you from?"

"I'm from New York!"

"From New York? Why, I should think you'd hate to live so fur off."

NEWS ITEMS.

CHARLES G. HALPINE (Miles O'Reilly), died in New York City last week. He was city Registrar at the time of his death.

THE wheat harvest in England, is estimated to be twice as large as that of last year, and one-third above the annual average.

THE Chinese Embassy visited Secretary Seward at Auburn during the past week. They are to visit Niagara Falls before returning east.

AN imperial decree is published in France suspending for the space of three months the collection of tonnage dues on all vessels, entering French ports, loaded with cereals.

LATE news from Japan indicates that the civil war in that country is drawing to a close. A compromise has been effected between the Damios of the North and South which will probably lead to the termination of hostilities between the Mikado and Tycoon.

THE Atlantic cable of 1866 ceased to work on Monday last. The injury is near the Newfoundland end of the cable and is supposed to have been caused by an iceberg.

THE British Parliament was prorogued on the 31st ult. The forthcoming election is the first since the Household Suffrage bill was passed. William Hepworth Dixon has accepted an invitation to become the candidate of the Liberal party for the Marylebone district. He declines to furnish any money to procure his election, which is a somewhat unusual proceeding.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 539 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one mile from O. C. Number of members, 85. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers" in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

PRESERVED FRUITS AND VEGETABLES.

Strawberries, Black, Red, and Orange Raspberries, Cherries, Huckleberries, Plums, Peaches, Pears, Quinces, Lawton Blackberries, in quart bottles and quart cans, with syrup—Tomatoes, Sweet Corn, Peas, Lima Beans and String Beans, in cans—are put up in quantities for sale by the Oneida Community. Also, Jellies of the Barberry, Currant, Blackberry, Quince, Crab-Apple, Peach, Raspberry, and Black Currant.

N. B.—As we are unable to keep up with the demand for these goods, persons desiring a full assortment should order a year in advance. First come first served. Descriptive price-list sent on application.

MACHINE TWIST AND SEWING-SILK.

Machine Twist, of our own manufacture, (Willow-Place Works): also, various brands and descriptions of Sewing-Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, New York.

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: the Community Buildings, Buildings and Grounds, Rustic Summer-House and Group, and Bag-Bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished for 40 cents each. Views, *carte de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents for single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 60 cents per dozen.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail, at \$1.75.

[The above works are for sale at this office.]

MESSRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR, and orders for our other publications.